The Bombay Guardian.

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WEEKLY REVIEW.

—The Atlantic cable of 1866, is broken. As messages continue to be received, that of 1865-66, is doubtless in good condition.

—The *Hindu Reformer* has much satisfaction in announcing the return of two Purabhu merchants from England, without being placed under ban of caste.

—It is no matter of congratulation that 82,000 pilgrims have visited Punderpoor at the semi-annual festival in honor of Vithoba last month; but it is satisfactory to know that they did not this time bring back from the chamber of horrors from which the idol has hitherto radiated death all over the country, the cholera. For this deliverance the country is indebted, under God, to the precautionary measures adopted in compliance with the suggestions of Dr. Leith.

—The Native journals have much to say about the newly formed association for the worship of the one God, whose meetings are held every Sunday at the house of one of their number. These meetings are very largely attended, but the majority come, it appears, chiefly through curiosity, as the audience each time consists largely of new-comers. The name adopted for the association is Prayer Union (*Prarthana Samaz.*) Those that join the Union agree to worship and confide in the One God only. Very different opinions and preferences are represented in this association, according to the *Hindu Reformer*. We hope that they may all soon see their way to an absolute renunciation of *Idolatry* and *Caste*.

A Normal College has been established at Sharanpur, in connection with the Church Missionary Society.

"The instruction will be given partly in English and partly in Marathi, the aim being to impart a sound English education, combined with such a knowledge of the Vernacular, and special training in the art of teaching, as shall qualify the Pupil to perform efficiently the duties of Schoolmaster either in English or the Vernacular."

Only Christian youths, of fair acquirements, having satisfactory testimonials, are to be admitted. The course of instruction embraces besides the Scriptures, Mathematics, Composition, &c., &c., the Book of Common Prayer, its history and meaning, the 39 Articles and Catechism, Ecclesiastical History and the Evidences. The Rev. Messrs. Frost and Price, Mr. Carapit Johannes and Mr. Ruttonji Nowroji are to teach in it. As the object is to provide Schoolmasters for the Mission stations of the Church Missionary Society, a monthly allowance will be made to each pupil, and the latter must engage to serve the Society as Schoolmaster five years, or refund one half the expense incurred.

In connection with the "Festival of our Lady of Mount Carmel," *O Patriota* tells us how St. Simon, the sixth general of the order of Carmelites, obtained salvation for all his order, in all generations:

"That fervent general, penetrated with the most lively sorrow, and justly alarmed at sight of the peril that threatened his order, but animated by the firmest confidence in Mary, to whom he was eminently devoted, daily opened his heart to her, asking her for a sign of her love and protection.

"He was in the greatest fervor of prayer, when that Queen of heaven appeared to him, accompanied by blessed spirits, and gave him a Scapular. "Receive," said she, "my beloved son, this habit of your order, the mark of my confraternity, a privilege for you and for all your children. Whosoever dies in this habit shall not suffer eternal torment: it is a sign of salvation, salvation even in danger, and a treaty of peace and alliance which shall last till the end of ages.

"So consoling a revelation, made to so holy a man, was no sooner made public, than kings and peoples hastened with all possible eagerness to be invested in that holy habit."

This is thorough Paganism. Christ the Way, the Truth and the Life, whose is the only name under heaven whereby we may obtain eternal life, is completely put aside. Whether men believe the words of God or not, is a small matter; enough that they believe the bare word of a Christian *beiragi*, telling of a vision or a dream that he had. Does our contemporary expect by such childish and unscriptural stories to elevate the Portuguese community?

The *Mitrodaya* is displeased with the notice taken by us of his defence of Caste, and accuses us of misrepresentation. We quoted his own words and thought ourselves at liberty to comment upon them. He, it seems, was simply showing 'the bright side' of Caste; "the very expression would have informed our contemporary that there is a dark side of the institution, which we did not intend then to delineate." We are to imitate certain modern critics, and occupy ourselves not with what the *Mitrodaya* says, but with what he did not say. This we decline doing. Meanwhile in an article two columns long he proceeds to intensify the bright side.

"The great luminaries of Sanscrit literature and philosophy which have struck the learned world with admiration since the days of Sir William Jones appeared on the horizon of Indian learning—clouded as it was with notions derived from the caste system—Panini the Grammarian, Calidass the poet, Yadnyanalkya the jurist, Shankarcharya the theologian, and Arya-Bhatt the astronomer, were the fruits of an age in which the caste system was fully established,"

This sort of argument would be available for the most ruthless despotism, or the greatest anarchy; for the government of a Nero and for the French Revolution. Are we to understand that all Panini's ancestors were grammarians, and those of Kalidas all poets? The *Mitrodaya* would have Caste restored to its pristine purity. Our contemporary must be very blind to the signs of the times, if he does not see that he is simply shelving himself by such a sentiment. Caste purity is but another name for the most odious of all tyrannies. It is, in its very essence, demoralizing; teaching men to regard as venial the most sacred commandments, and sacredly to observe a command that God never gave. If Caste is not now so withering as it once was, it is because of the laxities which the *Mitrodaya* bewails, because society is so ploughed and broken up by a vast variety of influences, that Caste, like treason, can but peep to what it would.

A journal called "The Scattered Nation," noticing a recent work on prophecy, says:

"It is not necessary to suppose that the parable of the virgins describes the condition of the whole of the professing Church just before the Lord's coming, but only of some of its members, who will go forth prematurely to meet the Bridegroom, become tired of waiting, fall asleep, and, *as far as regards His coming*, join the world in saying, 'Peace and safety,' up to the time when the cry is heard, 'The Bridegroom cometh.' It is to be observed, that in complete opposition to the idea of a secret rapture of the saints, the cry awakens both the wise and the foolish virgins together, the wise having been as much asleep as the foolish, and not expecting anything till thus awakened."

This writer, like many others, has been led astray by not distinguishing between 'the drapery' of a parable, as it may be called, and the special truth which the parable was designed to teach. The words referred to, 'They all slumbered and slept' belong to the drapery of the parable, the story. Some young women are waiting for a bridal procession in which they are to take part. It may be late in coming; and if they have made the necessary preparations, the best thing they can do is to go to sleep, so that they may be fresh for the festivities before them. If they sit up till midnight, their torches may be ready but they themselves will not be; they will be fagged and sleepy. The wise virgins, having provided oil, and placed a watchman, wisely went to sleep. But it was very foolish in the others to do so, for they had not made preparations against any great delay. When the bridegroom came the prudent ones 'were ready,' as we are distinctly told, and the others were not.

Through a neglect to notice the scope of the expression cited, we have the extraordinary doctrine propounded by some that 'that day shall overtake as a thief' not only the children of the night but the children of the day; though we are distinctly told the very contrary.

One of the snares which people need to be on their guard against, is a fondness for finding out uncommon meanings of Scripture. This is just another form of the spirit of emulation. It is certainly a mistake to follow unenquiringly in the beaten path of interpretation, but it is equally a mistake to entertain a prejudice against received interpretations.

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SATURDAY, AUGUST 3, 1867.

Dr. HAMILTON'S "PRODIGAL SON."

There is a charm about the style of Dr. James Hamilton, author of "Life in Earnest," "Mount of Olives" and several other well-known works, that is scarcely rivalled by any other writer of the day. It is a style that could only belong to one whose mind is enriched by extensive and judicious reading, by general observation of nature, and by a lively yet chastened imagination. Idealism combines happily with the rich stores gathered by thoughtful study; the illustrations gathered from a hundred sources are interwoven naturally with the thread of his discourse, an unimpeachable taste presiding over all. But style is of little moment, unless it be consecrated to the enunciation of worthy thoughts. The writings of Dr. Hamilton are irreproachable in this respect. He has drunk more deeply of the Gospel than of any thing else, and it is always the Gospel, pure and undefiled, that he seeks to exhibit.

The last, and perhaps the best of his works is one entitled "The Prodigal Son." This parable is so admirable and complete in itself, that one is ready to doubt if any re-setting of it in the words of another is wanted. But the words of our Lord are not only inspired, they are in an eminent degree inspiring; they become, in him that drinketh, a well of water springing up for the refreshment of others; let any one, otherwise competent, drink deeply of them, he will find in himself an impulse to give them a new and distinctive utterance, worthy to be listened to.

We take the following allegory from this volume:

"Some people once lived in a happy isle, but for their misdeed were banished. The place of their exile, however, lay within sight of their former home. They could look across the channel and discern the beach with its border of golden sand, and the hills beyond with their emerald slopes and cool snow-capped summits. Occasionally too, in the stiller weather, they could hear voices from that land: the shout of happy playmates; the tinkling tune of browsing flocks, or the mellow peal summoning to welcome worship. Their own was a land of emptiness. From the brackish bog sprouted a few dingy weeds, and the glairy stems, or mallows among the bushes, were the food of the gaunt inhabitants. Few had any desire to leave, or any hope of bettering their condition. One exception we may notice. He was a thoughtful character. With those deep melancholy eyes which take so much for granted and which seldom kindle to the fullest—for they have looked the world through and through and seen an end of all perfection,—glimpses of a noble soul could at times be caught, as it climbed to the window of his wan and wistful countenance. Many an eager glance did he direct toward the Blessed Isle. Fain would he reach it. One morning, on waking, it struck him that the opposite coast was unusually near; so low was the tide that perhaps he might ford it or at all events swim. So down through the swamp and over the dry shingle he posted; and then across the sad and solid sand, off which the gentle wavelets had folded, right athwart the wet stones and crackling fuci, where tiny streams of laggard water and crustaceans tumbling topsy-turvy in their crawling haste, were trying to overtake the ocean: till abruptly met by the rising tide, he found to his dismay that, deep as was the ebb the channel was still deeper. Disappointed here, he by and by bethought him of another plan. Westward of his dwelling the coast-line stretched away in successive cliffs and headlands, till it ended in a lofty promontory, which in its turn seemed to abut against the Happy Isle. Thither he made up his mind that he would take a pilgrimage. With slopes and swells, zigzags and windings, it turned out much further than it looked; and when at last, footsore and staggering, he got to the summit, instead of a bridge to the Better Land, he found it a dizzy cliff, with the same relentless ocean, weltering at its base. Baulked in this final effort, he went down and flung himself on the rocks and wept. It was during this paroxysm of vexation that looking up he noticed a little boat, with whose appearance he was familiar. He was a little surprised to see it there, for he remembered that it used to ride exactly opposite his own habitation; although, belonging to no one in particular, and not having brought any of the commodities they cared for, he and the other inhabitants had never paid it much attention. Having now nothing else to do, he looked at it eagerly and somewhat wonderingly. It neared him. It came close up to the rocks where he was seated. It was a beautiful boat, with snowy sail and golden prow and a red pennon flying. There was one on board and only one. His raiment was white and glistening, and his features were such as could only have come from the Happy Isle. "Son of Man" he said, "why weepest thou?" "Because I cannot reach yonder blessed region." "Couldst thou trust thyself to me?" The pilgrim looked first at the little skiff and then at its benignant pilot, and said "I can." With that timid Yes, he stepped on board, and like a sunbeam, so swift, it bore him away from that dismal coast; and ere he could believe it, he was a denizen of the Happy Isle, breathing its immortal air; at home amidst its loveliness and numbered with its citizens.

"The happy isle is peace with God; the blessed state which man when sinless occupied. The dreary land is the state of alienation from the living God, in which, with joyless acquiescence so many are living. And the little skiff—the only means of passing over from the one region to the other—is the atonement, the intercession of Jesus Christ. It is not by the headland of reformation that you will be able to attain the peace which passeth understanding; nor will you be able to ford the channel even when the tide of worldliness and sin runs lowest. Your repentance, your self-amendment, will not suffice; but peace with God is a gift from God, and He who bought it with his blood, in the gospel brings it to your door. Be thankful. Ye cannot build your own bridge, nor swim the great gulf: be thankful for the transporting medium divinely provided and divinely sent. Be thankful for this ark of salvation and its friendly pilot."

We were noticing some time ago an attempt made to show by means of the parable of the Prodigal Son that the Father was to be found without an atonement. As if, to resume the illustration of the Happy Isle, the rebels had left a causeway behind them, and whenever they chose, after having set aside all the laws of the sovereign and practised iniquity to their heart's content, they could come back to all the rights of citizenship. The error was in supposing that any one parable teaches the whole Gospel. As well attempt to show from the parable of the Prodigal Son, that there is no need of the preaching of the Gospel, no need of messengers to the prodigal, as that there is no need of an atoning Saviour.

THE MOUTH SPEAKING GREAT THINGS.

Daniel, in his 7th chapter, describing the powers that would prove hostile to the people of God, refers, under the designation of beasts of prey, to the Assyrian, Medo-Persian, Grecian and Roman empires; to the breaking up of the latter into ten European kingdoms; and to the rising of a little horn 'diverse from the first,' a power differing conspicuously from the others. In what respects differing from all the other kingdoms of Europe, while yet recognized as one of them? 'In this horn were eyes like the eyes of man, and a mouth speaking great things.' The eyes are for *overlooking*: the horn is an overseer, an *episcopos*; and if he has not armies to cope with those of other states, he has a mouth speaking great things; he maintains his position by extraordinary assumptions, such as no one else thinks of making. Again our attention is drawn to these characteristics; v. 20: "That horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." In Revelation also, the same characteristics are made prominent.

The Pope has lately gathered 400 Roman Catholic bishops, *episcopoi*, around him, and he, the supreme *episcopos* has been delivering an "allocution," in ordinary language an address. To appreciate this we must bear in mind the present precarious position of the Papacy; the stout words appear even stouter when we recall all that has happened to 'his holiness' in the last nineteen years.

We observe first that Pope Pius IX does not weary of extolling the piety of these bishops gathered from all parts of the world. We do not suppose that there was any more 'self denial' shown by these bishops in repairing to Rome at the expense of their flocks, than is shown by the thousands who are visiting the Exhibition at Paris. But Pio Nono sees the thing differently. 'The instinct of your piety,' 'urged by piety and love,' 'this piety and harmonious concord,' 'your excellent wisdom,' 'your perfect integrity and excellent virtue which have manifested themselves at all times superior to every peril,' these are the changes rung throughout the speech.

"But for the common advantage of the faithful, what can be more expedient and salutary, venerable brethren, in increasing the reverence of Catholics towards us and the Apostolic See, than to see how greatly their pastors value the rights and the holiness of Catholic Unity, recollecting that for this cause they have traversed great tracts of land and sea, and have not been deterred by any inconvenience from hastening to Rome to revere in the person of our humility the successor of Peter and the Vicar of Christ on earth."

But their self-denial in traversing land and sea to kiss his feet, cannot go unrewarded. If the '*santissimo padre*' has to commend their piety, he has a far more exalted conception of the fountain of grace that dwells in himself. Here is 'a mouth speaking great things:'

"Therefore we have always believed that of that strength which our Lord by a special gift conferred upon Peter a portion is always transferred to you each time that you approach the person of Peter which lives in his successors, and only touch the soil of this city moistened by the triumphal sweat and blood of the sacred Prince of the Apostles. Neither do we doubt, venerable brethren, that from the sepulchre in which repose the ashes of the most Blessed Peter, there emanates a certain secret strength and salutary virtue which inspires the Pastors of the Lord's flock with firm courage, lofty spirit, and generous faculties, which reanimates their strength and causes the audacity of the enemies of the Church to fall in an unequal struggle before the valour and power of Catholic Unity."

When our Lord was upon the earth multitudes came in contact with him without receiving any benefit. They did not get rid of their sins by touching his person or kissing his feet. But here is one who cannot be approached by men, without the communication of special strength. In this successor of Peter resides the *person of Peter*; it is singular that men should need to look for grace to the ashes of Peter, when they have his very person living in Pio Nono.

This is not all. These bishops have 'greater things' still to hear from the infallible lips. It is only through this feeble old man of the Vatican, that they obtain authority to minister to the flock of Christ. All the dignity and

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authority they possess are 'shaken, like a dew-drop from this lion's mane.'

"From this authority of example much more than from the subtlest doctrine, the faithful will learn what veneration, obedience, and devotion should be cherished towards us, to whom in the person of Peter it was said by Christ our Lord—'Feed my lambs—Feed my sheep,'—and by these words were committed the supreme care and authority over the whole Church.

"May you also, venerable brethren, in fulfilling your sacred ministry derive good fruit from your reverence for the Apostolic See, and indeed the greater the bonds of familiarity, of faith and love which bind you to the corner-stone of the mystic edifice, in so much the greater degree, as we are taught by the history of the Church in all time, will you possess that strength and courage required by the greatness of your ministry to meet adversity and the violence of enemies. What else could Christ our Lord have meant when, confiding to Peter the care of sustaining the firmness of his brethren, he said—'But I have prayed for thee that thy faith fail not: and when thou art converted strengthen thy brethren?'—'It is certain,' as is observed by St. Leo the Great, 'that the Lord had especial care for Peter, and offered supplication principally for the faith of Peter, as the minds of others would be more firmly established if the mind of the Prince remained unshaken. Thus in Peter the courage of all was strengthened, and the aid of the Divine Grace was so ordered that the firmness attributed by Christ to Peter was communicated by Peter to the other apostles.'"

Poor Peter. We always supposed that he was specially prayed for, because he went nearer than any of the other apostles to 'a shipwreck of faith' in the base, persistent denial of his Lord. The whole argument is rotten at every link. It fails to show that Peter was Prince of the apostles; and it signally fails to show that Peter has any connection with the Roman Catholic church. It is very certain that for six centuries of the Christian era, there was not a Bishop of Rome that claimed to be the head of the universal church. Pope Gregory, at the close of the sixth century, denounced as Antichrist any one who should ever open his mouth to speak such 'a great thing' as that he was head of the universal church. It is very certain that for the first three centuries the doctrines of the Bishops of Rome were essentially Protestant, and that they were quite unacquainted with a multitude of things now deemed essential to salvation by the Church of Rome.

We make one more quotation from this allocution:

"The adversaries of religion will be made to understand what virtue and what vital power exist in the Catholic Church which they increasingly persecute: they will learn with what foolish loudness they have proclaimed it as having exhausted its strength and finished its appointed course, and finally they will know how ill they applaud their own triumphs and trust in their own counsels and their own strength, and will discover that so great a union of strength as the spirit of Jesus Christ and the divine virtue blend in the Apostolic Confession cannot be shaken."

Thus, it is manifest, that in the year of our Lord 1867, the little horn that is so diverse from his fellows, who has the eyes of man, and whose mouth speaketh great things, sustains the character assigned to him in the Scriptures of Truth twenty-five centuries ago.

We gave an extract from this document last week, from which it may be seen what the celestial aid is upon which this mighty potentate condescends to rely.

"That God may more readily hearken unto our prayers we ever earnestly entreat the intercession of the Immaculate Virgin Mary, than whose protection there is none greater with God, and also of the Holy Apostles Peter and Paul, whose anniversary we now celebrate, as well as the heavenly Saints who reigning with Christ in Heaven, obtain for men by their prayers the gifts of divine liberality."

How appropriately is this system called the great Apostasy. Christ the one Mediator between God and man, who ever liveth to make intercession, disappears, and in his place we have the Immaculate Virgin than whose protection there is none greater, and we have Peter and Paul and a multitude of saints, elevated by the Pope himself to the dignity they enjoy. To one who dares not add to the inspired word there is something fearfully blasphemous in such language; and we are again reminded of the words of Daniel: "He shall speak great words against the Most High" (annulling the divine decrees); "neither shall he regard the God of his fathers, nor the desire of women (celibacy) nor regard any god; for he shall magnify himself above all. But in his estate shall he honor the God of forces" literally, *gods protectors* (tutelary saints beatified by himself and therefore lower than himself;) and a god whom his fathers knew not shall he honor with gold and silver and with precious stones and pleasant things. Thus shall he do in the most strong holds with a strange god whom he shall acknowledge and increase with glory." The Immaculate Virgin 'than whose protection there is none greater with God' is the strange deity here referred to. She is wholly a fictitious being, as much so as the goddesses of the Greeks. Every word of the prophecy is full of significance.

THE KINGDOM OF HEAVEN. XXI.

"*And there shall be no more curse.*" Rev. xxii. 3.

Before we abandon ourselves to the contemplation of the inheritance undefiled, the condition that knows no curse, let us consider if there is any solid foundation for the opinion that some seem to entertain, that the curse follows the believer beyond the limits of this life and releases him not till the day of the Lord, the day of resurrection and final glory. Some assure us that there is an intermediate state between death and the day of Judgment, though they differ as to the characteristics of that state.

Some will have it that the soul remains in a state of unconsciousness, and does not really live again till the day of resurrection comes. There is neither happiness nor misery; no knowledge of the intermediate time; the awakening will be, so far as consciousness is concerned, as from a brief sleep. This would be an extension of the curse beyond the limits of this life; a prolongation of death. There is no consciousness of any disadvantage; but then the believer is spoiled of all that exalted consciousness which belonged to him through the knowledge of Christ. The joy unspeakable and full of glory, the peace which passeth understanding, the new life with its manifold blissful and ennobling experiences, the opportunities of service, these are all taken away, according to the supposition; and accordingly we may speak of this condition as one dominated, though in a milder degree, by the curse.

Others say: The soul is not in a state of unconsciousness; it is simply separated from the external world; it is left to its own reflections; to commune with itself regarding all its acts and all its experiences in the past life; to call up and rightly scrutinize all former impressions; to sit in judgment upon itself; to enter into the true meaning of Christ's words. Though disconnected from the external world it is in conscious union with God; and is taught of Him through the materials found in its own memory. They that hold this view would probably deny that there is any shadow of the curse on this condition. It is obviously, however, not the natural condition of the soul. The soul was created to be in contact with an external world. The privation of eyesight diminishes that contact; deafness diminishes it; paralysis does so; are not these things in themselves evil, though they may be overruled for good? In loving and being loved of God, there is bliss; but we are carefully taught in this life, by the Spirit and the word, to love Him in his saints and to find his love in them. Expression seems a necessity of our being. The condition now supposed is conceivably in some respects a blissful one; but we can hardly conceive of it as beyond the shadow of the curse.

Others again tell us that in the intermediate state there is society. The people of God are together. But they are not where they shall be after the day of resurrection; they are not, properly speaking, in glory; they are conscious of incompleteness; they earnestly wait for the day of the Lord that shall raise them to perfection's height. Believers are exempt from sin and temptation; but they are otherwise immature.

There are some, however, who tell us boldly that the intermediate state is not free from sin, but is one that gradually frees from sin. It is disciplinary, purificatory. All our experience of the divine government, they tell us, is against the idea of any very abrupt transition. Now sin accompanies the believer to the very portals of the world to come; if we conceive of him beyond those portals as quite exempt from sin, it is a prodigious break, a marvellous transformation, repugnant to all that we here see and experience. It is more natural to believe that the subject of redemption has still something to do, in the life beyond, in the way of battling with sin and delivering himself from its remainder of influence.

To this, we reply, that when a man believes in Christ, he passes from death unto life; he is brought out of darkness into God's marvellous light; he is a new creature, old things are passed away and all become new. We do not say that the change is so manifest in some as it is in others; enough for the argument that it is manifest in any. No one can deny that we have instances of men from whose eyes the scales of a life-time fell in an hour; who, after this hour, had joys and sorrows, hopes and fears, tastes and aversions that they never had before; who renounce what they formerly idolized; who find themselves at home where before they were utter strangers. The Bible represents this as the greatest of all changes; its most significant expressions are all reserved for it. A man gets life then; and all that he afterwards gets is simply the greater abundance of that life. Is it then contrary to all experience to suppose that at death we shall be ushered into a condition in which sin shall be unknown? The sin that has no dominion over us here, may well have no influence over us there.

But what has the Scripture to say of all this? Is it so inexplicit that we are left to choose among the speculations of men the one that jumps best with our fancy? No;

the Bible has something definite to say on the subject.

Where is the risen Jesus? At the right hand of the Majesty on High. He is passed into the heavens, and is crowned with glory and honor. He is in the midst of the throne, a Lamb as it had been slain.

But where he is there must we be also. To be absent from the body is to be present *with the Lord*. This day thou shalt be *with me* in paradise. Lord Jesus, receive my spirit. To depart and be *with Christ*, which is far better. He cometh, with ten thousand of his saints. I go to prepare a place for you, that where I am, there ye may be also.

Imagine the believer brought into the paradise of God, the place of the divine glory, the presence of the glorified Redeemer. Till now, he has been compassed about by infirmity; he has not done perfectly the will of his heavenly Father; vain thoughts have lodged within him; he has not been altogether insensible to the attractions of the evil world. But there was at bottom the love of the good; faith in Jesus; desires for holiness; repugnance to sin. How mightily, how infinitely is this better nature at once aided by the influences that now encompass him, before the throne of God; how witheringly, how irresistibly is his old nature assailed by the deluge of purity and blessedness that falls upon him. He has doubtless much to learn; we may conceive that for a time among the older blest, he will be in a state of pupilage; but it is equally conceivable that he should be at once and forever exempt from every sinful impulse.

The believer is so identified with Christ, that Christ's happiness is his; when Christ tarries, he tarries, when Christ triumphs, he triumphs. Christ does not fully triumph till the last day; till then at least the believer has something to look forward to, something to hope for.

NOTES FROM AN INTERLEAVED BIBLE.—John x. 1. All that follows has its origin in the question of the Pharisees, Are we blind also? The shepherd who does not recognize Christ, has never been called of God, is consequently no shepherd but a wicked intruder. The Pharisees, so far from discerning the work of God in the poor man of ch. ix, had cast him out, and thus shown themselves to be thieves and robbers, having no business in the fold, harming the sheep not tending them.

3. 'His own.' As though there were others in the fold.

4. 'They know his voice.' They know the voice of Christ and so they know the voice of those whom he has commissioned. For the Gospel is one. One that does not search Christ's Gospel, is a stranger.

7. 'I am the door of the sheep.' Through Christ, not through some rite, not by a birth right or state right, we enter into the church. We must know him before we can belong to his flock. And it is only through him the minister and the flock can come together.

I am the door, I am the good Shepherd. Two parables in one.

10. 'More abundantly.' Life a thing of degrees. Ezekiel's river. The stream should flow ever deeper and broader. Even with regard to natural life, we say, teeming, overflowing, exuberant. What a difference in Christians, as regards the abundance of life. Some seem to care not how little they have of it, only they do not wish to be without it altogether. The pound in the napkin.

12. 'The wolf.' Besides trials of danger, there are those of favor. Offer the hireling better wages elsewhere, he will leave the flock. The hireling is one who is chiefly intent on his own temporal advantage, and takes care of the sheep as a means of taking care of himself. One that is not a hireling will, like David, sacrifice the care of himself that he may secure that of the sheep.

17. His Father loved him because he pursued a course that would result in the sacrifice of his life. Because he testified against sin and false religion; because he continually spoiled himself of honor and greatness; because he did not ally himself to persons of influence. The Father loves us when our course is similar.

After speaking of the surrender of his life in 15, he speaks of bringing the sheep that are far off and being shepherd of the whole; therefore in 17 he shows that he not only surrenders but resumes his life. He dies that all his sheep may have life abundantly and everlastingly. Is not vicariousness taught here with sufficient distinctness?

THE UNKNOWN GOD.

Notes of an address given in the Town Hall of Bombay, by J. F. B. Tinling, B. A.

(Concluded from our last.)

But I have been speaking generally. It may be desirable, before leaving this part of the subject, to look at some particular example to which the world would be willing to confide its cause, and with which that cause would stand or fall. The occasion which suggested the subject of my address obviously affords one. Before Christianity exercised an influence over the nations, *Athens* may be considered to have exhibited the richest variety of earthly glory. If ever by his own power, man's mind could grasp, or his heart enjoy the knowledge of God, it would have been there. Nature put forth all her power; no stimulant of fact or imagination was wanting to develope man's resources. And what was the result? In many respects it was beautiful and glorious, but in the most important of all, it was utter failure. The story of Athens is sublime; the men of Athens were heroes. There have been no battles to surpass those of Marathon and Salamis; no peace triumphs to equal those of her Acropolis. Her poets and painters, her orators and mathematicians, have been the teachers of every succeeding age. But these successes only make her failure more conspicuous. In spite of genius, and force, and beauty, Athens lived and died without knowing God. A Christian preacher visited it, carrying with him the gospel of Jesus Christ. We are told that his spirit was stirred within him when he saw the city, (as a hundred other witnesses described it,) "full of idols." By her gods which she made to herself, she condemned the rival gods of other nations, while she herself was condemned by each of her worshippers in their exclusive or special devotion to one divinity. Nay, if we could look at her as one, consistently and altogether, worshipping the united congregation of her gods, our conclusion would not be altered; for among those temples and altars, inscribed with so many familiar names, there was one reared by her own hands, on which she confessed her own ignorance. "As I passed by," said Paul, "and beheld your devotions, I saw an altar with this inscription—'*To a God. Unknown.*'" Had that altar no meaning, or is its meaning lost? I think not. The language of nature needs no key. If men would let the voice within them speak, it would speak in sympathy with Athens of the many gods and the "God Unknown;" or in equal understanding of those sad words, but also in happy consciousness of knowing and loving that once "Unknown God." I have called those words natural, and I have called them sad. They seem to escape from a heart breaking with dissatisfaction, and to be graven by a conscience clamouring for peace, at the cost of a humiliating confession. And I think we may hear a similiar voice from India, though her confession be less honest and distinct. The religions of India were not born with thirty three millions of gods. These have been added one by one to satisfy the want acknowledged on the Athenian altar, but as each god received his name and his work, he added to the list of failures, and left unaltered the great void which he had been invented to fill. Athens, in the building of that altar seemed wisely to have given up the hopeless task.

Her gods that had names were well known; their fictitious history might be learnt from the national fables; their real history from the sculptor or the potter; but the supplementary god, who was to do what these could not do, they did not dare to name. To have done so would have been to have substituted another; to have defined and limited, and so to have left a want beyond; and there would still have been a necessity for heart and conscience to have raised an altar "*to a god unknown.*"

Thus far, and no farther, has the world without revelation attained. It has not known God, and no wonder; for to take a step farther, I venture to assert, that it was *quite impossible that wanting or rejecting revelation it should have known Him.* I know I shall get little sympathy from you in this statement, and you will confidently ask me to prove it. But after what we have seen of the history of the world in its worship and its morality; after it has been proved that as a fact, the world has not known God, but that under the most favourable circumstances we have met with darkness and contradiction instead of truth, and when we consider that, at this very hour the greater part of mankind has nothing better than an idolatry which the most antichristian of my hearers would condemn as worthless and foolish, I think I might call upon you to prove that such a power does exist, or to acknowledge that the belief in it has been a delusion.

The question whether man can of himself find out God, may be answered by experience, or by abstract reasoning.

If the creed and practice of the world or even of any part of it had at any time been such as to satisfy and purify it, and to convince the conscience and judgment of the real lovers and seekers of truth among us to-night, although there would not be a proof there would be a considerable presumption in favour of man's power: but when we find that the opposite is the case, and that no longer to speak of nations, whom we have found to be in hopeless and uniform darkness, the very individuals who are recognized and honoured as the exceptional cases of right-believing and right-living, are at variance in their creeds, and will not bear examination in their lives, we must insist upon it, and those who follow our reasoning will acknowledge, that *all experience and example are against the theory of human power.* And it would need to be a very strong argument—amounting indeed to a rigid mathematical proof, which would acquit from the charge of folly, the man who should go forth to the same task with the strength which has hitherto failed. Have we such an argument? Can the wise men who are here to-night, or the books of the wise ones who have gone before, do such a service as to produce it? I know you believe in your own power, but can you prove it? —prove it so as to justify your following the millions who have failed, and so as to quiet the fears of your heart and the warnings of conscience? I know of no such proof. I never heard of any being boasted.

But I know of many thoughts and possibilities on the other side which make any thing short of such proof,—any mere theory or impression, however plausible—a poor and an unsafe protection.

A little difficulty sometimes undoes much wise calculation. To illustrate what I mean—you are expecting a friend to come along a certain road and you go to meet him. Do you think you will recognize him, or may he not pass you unobserved? You smile in ridicule at the idea; the thing seems simply absurd that you should not see and know your own friend. And yet the thing is possible, for your friend might come in the dark, and a little darkness left out of your consideration might render useless your information and experience.

Now I am far from allowing that poor sinful man is actually on terms of such acquaintance with God; but I say even if it were so, he might be utterly unable to recognize or understand him, under certain conceivable circumstances. and I believe the world in which we live and its present moral government present such circumstances.

You who believe in the all-sufficiency of Reason—you undertake to discover God from his works. I may say this of all, even of those abstract reasoners who shut out the world like Malesherbes, and decide what God must be and do, merely from the instincts of their own minds; for those minds to which they appeal are as truly the work of God as the material world. Now what part of God's works do you know to enable you to form your judgment? You are yourself a speck, materially inappreciable in the universe, and while you understand but little of what you do see, all that is probably but a fraction—perhaps a very small fraction of the whole. Moreover, there is no reason to believe that the part which you experience is complete in itself, and is monotonously repeated in other systems; but there is every probability that the whole universe is one harmonious scheme, worked by manifold intricate machinery of which you have seen a few wheels or chains.

Deists and others who do not believe the gospel, accuse Christians of assigning to God a narrow sphere, asking with contempt whether it be conceivable that the Ruler of all things should give his son for the redemption of a single world. Now I am a Christian and believe all that the Bible says about God's love to men, and his costly way of saving them; yet I claim to hold a religion more worthy of God in its breadth and greatness than that of the objectors I have mentioned. I believe the work of Christ—"when God made his soul an offering for sin"—was a work not for one world, but for all worlds, and that its purpose was not so much the salvation of men on earth, as a manifestation of the character of God and of *the nature of sin*, which, given on one globe, but to be heard of by all, should for ever act as a lesson and as a restraint to all intelligent creatures placed in a state of probation.

If this, *or any other scheme of vast proportions*, be conceivable, do you not see that there must be much partial knowledge—that is, there must be much ignorance—in any little world, until the plan be fully developed? But in the meantime we must know God, if we are to serve Him, or if we are to be happy. Here is the world's problem. We do not know him intuitively, for all men are, as they always have been, at variance respecting His character and His laws. Our effort to discover him from His works breaks down when we find ourselves acquainted only with a fragment of them; and in that fragment discover that the ordinary laws of retribution are suspended by some stronger laws, of which we know nothing, and whose principles can only be seen in a future state.

Thus nature points us towards God, but she cannot reveal Him. She gives a burdened conscience, but no relief; a capacious soul, but no satisfaction; a yearning heart, but no divine object of love. She can sometimes see that God is One and she has whispered it to certain nations; but most of these, like the ancient Druids of Britain, and the Aztecs of America have found the truth "too simple or too sublime" to be retained. And sublime truth as this is, it is not sufficient. To know that there is but one God, is not to know that God; the deist may perish from ignorance, with the idolater. Is there no voice that can supplement this knowledge—that can speak plainly and fully to us; that can deal with the question of sin, and say with authority what God will do with it? If God really love man there must be such a voice, and if there be, it must be———REVELATION.

Revelation then appears to my reason to be absolutely necessary to the knowledge of God, and so, a thing to be described and expected. And all thought, and experience, and testimony instead of weakening, confirms this impression. It is not the enemy of Reason—a creature of another nature—holding its ground in spite of the latter, but it is its legitimate offspring.

And yet, strange to say, this is the thing which modern India is determined to reject. Having attained to nothing more than men have grasped and lost a hundred times, she is more than satisfied. Her wise men are looking down to-day with contempt upon the weak minded few who still cling to the old fashioned doctrines of Christianity. I thank God I have the honour of belonging to that few, and it surprises me not a little that if our cause is so bad, I have not been able to meet a man in India who can disprove it. I have invited such disproof, and have given opportunity for it in all the many cities of your country I have visited. And surely if Deism be right, and the Gospel wrong, it would be easy to show it. For though I have proved from the world's history and human nature, that a revelation is necessary and so to be expected, yet any religion, professing to be such, must come with evidence, appealing to man's reason, or it is not to be listened to for a moment. But such evidence the gospel of Jesus Christ does bring, and I have as much confidence in insisting upon its evidence as in preaching its doctrines. But I am sorry to have to charge you with dishonesty in this matter. You don't know whether there is or is not proof for the gospel, for you have never cared to enquire. It is always easier to sneer than to examine, but in matters such as these it is neither manly nor safe. I was in Poonah some days ago with the same message as I bring to you to-night, preaching and proving the gospel of Christ, as a revelation from God, and no one offered a reply. But the hatred and contempt of the message was quickly expressed in a Hindu newspaper, which cried out, that I had come with windy words and *no evidence*,—nothing but the old story of prophecies and miracles! Now I confess I felt something of indignation when I heard this, but I needed this fresh testimony to the unfairness of the human heart, and to the inability of mere evidence of God or man to convince the will.

A distasteful truth has no chance against a pleasant lie, and if I did not believe that I had on my side a greater power than facts and logic—even the Spirit of the living God—however much persuaded in my own mind, I should long ago have despaired of persuading others.

Alas then for Revelation! Its cause is lost, for it has nothing to support it but prophecies and miracles! But I bethink me that there are men in the world who believe in astronomy with no better proof than that of books and telescopes; and there are men who receive strange stories of foreign lands merely on the testimony of those who have visited them. And the world and even the deists of India do not think these men fools, but they would think them fools if they did otherwise. And those who receive Revelation on the evidence of prophecies and miracles afford a parallel to the case I have mentioned, acting just as reasonably or unreasonably as the believers in astronomy and geography. They have received an assertion, not on the one hand inconceivable, nor on the other hand independant of proof, because it came to them supported by the only testimony of which the case admitted.

Will the rejectors of the gospel, who have been unable to shew revelation unnecessary, and whose practical failures and uncertainties are a strong presumption in its favor, tell me, if a revelation were to be given, by what other means is it conceivable that it could be established than by miracles? If you think for a moment, my friends, you will see that there are no other means. Events in Nature, being the results of fixed laws, cannot prove the truth of any thing beyond those laws. And the very essential characteristic of revelation is that it is above nature. Therefore if it is to be proved at all, (and I have shewn that it is to be expected, and yet not to be received till proved,) it must be by a suspension of ordinary laws—a manifestation of power accompanying the doctrine, which would prove that God was on the side of the messenger. Thus thought the Jew who, interested, but not yet converted to Jesus, came to him by night and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him."

These miracles may be worked in prophecy or in healing or in any other suspension of nature's laws. The Gospel comes supported by all kinds of miracles. Its prophecies are manifold; their antiquity and distinctness are unquestionable, and you cannot account for them or explain them away. The miracles of Christ and his Apostles are equally many and plain. None of the enemies of the Gospel; none of the modern sceptical writers as Colenso or Renan, whose names you are so fond of quoting, have attempted to deal with these miracles without outraging the common sense which they profess to take as their guide.

Therefore again, and for the last time, I invite you to have done with uncertainty; to face the evidence of the Gospel; and if you cannot disprove it, to believe it, and believing to accept the Saviour whom it brings to a lost world.

That Saviour, if he is anything at all, is the revealer of the Unknown God. In his character, and life, and death, he has taught and shewn the One who sent him. He has settled the great question of sin, and solved the problem how God can be "a just God and a Saviour." To those who will receive them, he has left the words—"He that hath seen me hath seen the Father."

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Perhaps no one could write very gracefully on the following subject, least of all can I hope to do it.

The appeal that is being made to the public for contributions towards a testimonial to be given to Mr. Shuttleworth for his heroic conduct, will have the effect of drawing off in some measure the contributions to what may be called the legitimate charities of Bombay. I think so highly of Mr. Shuttleworth, that I am sure if he thought the proposed testimonial would in the least degree draw off contributions from the Orphan, the Widow, and the poor pensioner, he would intimate his unwillinguess to receive any testimonial of a pecuniary value.

The people of Bombay are heavily taxed; Imperial and Municipal taxes; taxes that our servants and bazaar people inflict upon us. Those high in authority, drawing enormous salaries, fail in the simple duty of preparing for a threatened famine, and inflict upon us a burden that is almost too heavy to bear—in a moral sense, as well as pecuniary. Speculators fail to prove themselves public benefactors, and leave us to bear the burden of the evil they have wrought.

Our public charities have increasing claims upon us; individuals are called upon to contribute so often, that collectors are ashamed (that is, those of them who are susceptible of that feeling,) to trouble them more; though the institutions they represent may be urgently in need of funds.

Bombay, 1st August 1867. G.

[We are just in receipt of the last Report of the Sharanpur Orphanage, from which we learn that the expenses on account of 64 children were last year Rs. 4,544 and the receipts Rs. 2,581, defficiency, Rs. 1962. Why not let the testimonial in honor of Mr. Shuttleworth, go in his name, to the help of these *castaways*?—*Ed. B. G.*]

My dear Sir,—In your last as well as in several papers of late, reference has been made to the opinions on the Lord's supper, of the divines of the English church during the Reformation period, and attempts are being made, to claim them in support of views, which if not Romanist, are so nearly akin that they can scarcely be distinguished from them. It has been generally understood for 300 years past, that the English Reformers wrote, spake, suffered and died in defence of opinions as clearly and unmistakeably opposed to those of the Romish church as light to darkness, and truth to error. , Permit me then, Sir, to refer to a few of their sayings. Latimer has been cited generally, but this without producing his exact words, or even then is hardly fair, as in his disputation at Oxford with Smith, Cartwright, Weston and others, he everywhere appeals to "my Lord of Canterbury's book," declaring that, "he could by him answer well if he had him"—meaning Cranmer's reply to Gardner. So that Cranmer must be the acknowledged exponent even of Latimer's opinions as well as of the great body of the Reformers. How Cranmer agrees with the "declaration," (that Christ spiritually present is to be adored in the sacrament) lately made by Dr. Pusey, Archdeacon Denison and others shall be seen : The bishop says :—

"Christ's body and blood are communicated to the faithful receiver, and not to the dumb creatures of bread and wine, under whose forms the Catholic faith teacheth not the body and blood of Christ invisibly to be hidden." (*On the Lord's Supper* p. 36.) "And the true eating and drinking of the said body and blood of Christ is with a constant and lively faith to believe that Christ gave his body and shed his blood for us.... And this faith God worketh inwardly in our hearts by His Holy Spirit, and confirmeth the same outwardly to our ears by hearing of His word, and to our other senses by eating and drinking of the sacramental bread and wine in the holy supper," *Ibid.* p. 43.

"We do not a little vary from the heinous errors of the Papists. For they teach that Christ is in the bread and wine; but we say, according to the truth, that he is in them that worthily eat and drink the bread and wine." *Ibid.* p. 52.

"They say that Christ is corporally under or in the forms of bread and wine: *We say that Christ is not there either corporally or spiritually*; but in them that worthily eat and drink the bread and wine he is spiritually and corporally in heaven." *ibid*, p. 54. See also p.p. 60, 74, 116.

Becon, Crammer's chaplain, says in his Catechism : "Christ ennobled the sacramental bread with the name of his body, when notwithstanding it is the figure or sign of his body.....Likewise in the Old Testament was it said of the paschal lamb this is the Lord's passby or passover; and yet that paschal lamb was not the Lord's very passover or passing by : even after the same manner in the New Testament, the sacramental bread is called the body of Christ and the sacramental wine the blood of Christ, not that they be Christ's very body and blood indeed, but they be figures, which by Christ's institution, be unto the godly receivers thereof sacraments, tokens, significations and representations of his very flesh and blood, instructing their faith, that as the bread and wine feed them corporally and continue this temporal life, so the very flesh and blood of Christ feedeth them spiritually and giveth everlasting life." p.p. 283-4.

And again, "To eat the flesh and to drink the blood of Christ is to believe that Christ suffered his passion for our sins. All the patriarchs and prophets believed in Christ; and Abraham, as Christ saith saw his day, and did rejoice in it. And they also did eat the flesh and drink the blood of Christ spiritually." *Demands of Holy Scripture* p. 612.

Bishop *Hooper*, martyr, says : "When they say it (the body of Christ) is in the sacrament and yet moveth not from the right hand of God, I believe not their saying but require a probation thereof. They make Him there present and yet occupy no space." *Christ and His Office* p. 69.

Again, "As verily as we eat and drink Christ in the holy supper, so did the fathers eat Christ in their sacraments, no less Christ's body, then to be born than we now that he is born." *Reply to the Bishop of Winchester*, p. 126.

Bishop *Ridley*, martyr says: "The flesh of Christ is received after a spiritual communication and by grace. Neither is the same received in the supper only, but also at other times and by faith." *Works* p. 222.

"The true church of Christ doth acknowledge a presence of Christ's body in the Lord's supper, to be communicated to the godly by grace and spiritually." p. 236. "The sacrament hath not grace included in it, but to them that receive it well it is turned to grace...Grace is given by it, as by an instrument, not that Christ hath transfused grace into the bread and wine." p. 240.

The testimony of the sufferers in Foxe is uniformly opposed to the Real Presence except to faith, or that the body and blood of Christ are really present *under* the forms of bread and wine. They not merely denied transubtantiation, which was sometimes not even named, but the charge of heresy against them was founded on their disbelief *in any sense* of the presence of our Lord in the sacrament, *more than elsewhere, by virtue of his omnipresence*, except to the faith of the believer.

Bishop *Jewel*, the able apologist of the Church of England, in his Controversy with Harding says: "Now let us examine what difference there is between the body of Christ and the sacrament of the body.....The difference herein is this: a sacrament is a figure or token, the body of Christ is figured or tokened. The sacrament bread is bread. it is not the body of Christ; the body of Christ is flesh it is not bread." p. 1121.

The testimony of the judicious Hooker is perhaps next to that of Crammer the most decisive. He says :—"I see not which way it should be gathered by the words of Christ when and where the bread is his body or the cup his blood; but only in the very heart and soul of him which receiveth them. As for the sacraments they really exhibit but for ought we can gather out of that which is written of them, they are not really nor do really contain in themselves that grace which with them or by them it pleaseth God to bestow. If on all sides it be confessed that the grace of baptism is poured into the soul of man; that by water we receive it, although it be not in the water nor the water changed into it; what should induce men to think that the grace of the eucharist must needs be in the eucharist before it can be in us that receive it? The real presence of Christ's most blessed body and blood is not therefore to be sought in the sacrament but in the worthy receiver of the sacrament." *Ecc. Pol.* v. 5. ch. lxvii.

I have I fear made my communication far too long,* but the weight of the authorities adduced, and their interest and importance at the present time must be my defence. Trusting that all who profess and call themselves Christians may be led into the way of truth, and may strive to hold the faith in unity of Spirit, and in the bond of peace and righteousness of life; and in a more frequent observance of that most solemn ordinance may find their souls refreshed and strengthened unto life eternal

I remain,
My dear Sir,
Yours very faithfully,
M. N. R.

Bombay, July 24th, 1867.

Epitome of News.

SATURDAY, July 27, 1867.

—The Overland Mail closes on the 9th of August at 2 P. M.

—*Times of India* : "Her Majesty's steam frigate *Octavia* arrived in Bombay harbour from Trincomalee yesterday afternoon. Commodore Hillyar, promoted to Flag rank, now gives over command of the East India station to Captain Heath, who arrived from England by last mail."

"The police have taken up four persons on a charge of having in their possession counterfeit rupees and four-anna pieces, and implements used for the purpose of counterfeiting the Queen's coin."

—*Penang Gazette* : "H. M. steamer *Wasp*, which left this on the 12th instant for the Nicobar Islands to investigate about the murder of the crew of the brig *Futteh Islam* of Penang, which was said to have been perpetrated in these Islands, returned on Thurday. The return of the *Wasp* gives us a miserable story connected with the Nicobar Islands, at least with those particular Islets visited. To say that a nest of pirates have been discovered is almost too mild a term; all the stories that we have ever heard of Chinese pirates hardly exceed in their narative, horrors, such as we have yesterday been told, have been perpetrated in the Nicobar Islands, comparatively in our neighbourhood, and these have gone on for years, unpunished, until now!

"It appears that about 6 years ago, a ship was wrecked on these Islands, the Captain and crew were all murdered by the natives, the wife of the Captain and two children were taken on shore, and the ship plundered. The fate of the poor woman is sad enough, she was passed about from one to another through the whole tribe, according to their wishes, the children being secluded. When the poor lady was seen, and spoken to by the Captain of the *Rattlesnake*, the natives probably got alarmed of the consequences of her being discovered, and the history goes, that these miscreants gave her poison in the shape of a well known poisonous fish the "ikan buntai." This was not sufficient to kill her outright, and the sufferings she endured caused her to scream and cry out so much that one of the chiefs, was forced for his own *comfort*! to take her into the jungle; he returned without her, and she was never more seen. The *Wasp* has brought over three men and one woman as prisoners. One of the men calling himself Francis confesses to have had a white woman living with him for four months. These people are detained by the Captain of the *Wasp* until further orders. About two and a half years ago, another brig wns seized at the Great Nicobars, the Captain and crew murdered, and a lady with two children taken on shore, probably treated in the same way as the former one, at all events as far as daily life goes there, she is said still to be alive. The hopeful affair in this case is, that as the lady and children are on the great Nicobar and in the S.W. monson which prevails just now, the canoes cannot cross over from Trinkut; the chances are, therefore, that relief will be given by one of our men-of-war before the rascals can despatch her in the same way as previously related."

—A correspondent of the *N. Y. Times*, describes a great change in the course of the Hoang-Ho: "According to the best information I was able to collect, the breach that led to such a change of channel, that more than five hundred miles of seacoast now lie between its present and its former embouchure, occurred in 1853. Simultaneously with the rise of the Taiping rebellion; and it was probably occasioned by a neglect of the embankments during the panic connected with the advance of the rebels. Leaving its old bed some thirty or forty miles to the east of Kaifung, the river flows north as far as Fanhien, then turning in an easterly direction, it intersects the Grand Canal, near Tungping in Shahtung. From this point it not only usurps the bed of the Tajsang, but obliterates its very name.

"It is not, perhaps, generally known that the Yellow River in this immense departure from its channel, which excites the astonishment of the present age, is only returning to a long forsaken pathway. The highlands of Shantung rise like an island from the great plain, and it appears from Chinese records that the restless river in finding its way to the sea, has oscillated with something like periodic regularity from one side to the other of this promontory, at two epochs flowed with a divided current converting it into an immense delta. These vagaries are minutely traced in a hydrographical work, published under the patronage of the Emperor Kanghe. From this we learn the curious fact, that the Yellow River divided its waters between the two principal channels, and insulated the Province of Shantung for a period of 146 years, and that it was not till the conquest of China by the Mongols, about 500 years ago, that it became settled in its southern bed. The author concludes with the expression of an earnest desire that the troublesome stream may be induced to return to its northern course. After the lapse of two centuries his wish is now gratified."

—Mr. Robert Scott, surveyor, entered a confectionary shop in Girgaum, kept by a Wallachian woman. "The prosecutor said he saw the female prisoner between 11 and 12 o'clock on Tuesday forenoon last, when he called for a bottle of maraschino and some sponge cakes. Prisoner advised him to take champagne, and he did so. He felt drowsy and went and lay down in the bed-room; after which three or four more bottles of champagne were ordered. Prisoner also partook of the champagne. Prosecutor paid her in all Rs. 60; and taking off his coat, which contained currency notes, put it on a chair in front of him. He fell asleep, and on awaking about 5 P.M., commenced dressing himself, when he at once felt a diminution of the bulk of the notes in his pocket."

About Rs. 700 had been taken. The money was recovered, and the woman and 'her husband' sentenced to six months' imprisonment.

—*Bombay Gazette*; The Famine Minutes: "The Governor General puts forward as an exculpatory

* We have been obliged to omit many of the citations kindly furnished by our correspondent.—Ed. B. G.

argument what should prove the greatest count in the indictment, and the greatest source of his humiliation that 'from the 11th of December until sometime in May, with the exception of a letter in reply to a reference on Sir Arthur Cotton's proposal, we received no communication from the Lieutenant Governor as to the state of things in Orissa.' Why did he not ask for it? If Sir Cecil Beadon blundered by perversity of vision, and by the fault of an over sanguine temperament, Sir John Lawrence erred by the total surrender of his judgment to the keeping of his Lieutenant."

"The jewellery belonging to the estate of Mr. Rustomjee Jamsetjee Jejeebhoy was put up for sale by Messrs. Crawford and Co., auctioneers, on Thursday. The prices given for many of the articles showed that there was still some money in Bombay besides what is necessary to sustain bare life. A necklace, for instance, formed of a large number of splendid pearls, brought the princely sum of Rs. 40,000. Again, a set of emerald beads, which to a European would appear to be of little value, the stones being pierced through and uncut, was sold for no less than Rs. 7,300—the purchaser intending probably to use it as a kind of rosary. A single earing, which has a large pendant diamond, brought Rs. 9,800; and a ruby ring was knocked down for Rs. 13,000; and a pair of ruby bangles for Rs. 11,000."

—*Spectator*: "The delegates of the Trades' Unions assembled in London have passed resolutions denouncing the crimes committed at Sheffield, declaring that every Union implicated must be reconstructed, putting them in Coventry till this be done, and advising the withdrawal of the Central Association from a town so stained with crime. The resolutions are, if acted on, excellent, but the Unions should go a great deal farther than this, pass each of them a rule expelling any member guilty of intimidation of any sort whatever, upon any outsider; or upon any member, beyond the refusal to associate with him, and expulsion. Nothing short of this will put them right with the public, which is just now quite in the mood to re-enact the wretched anti-combination laws. The Unions seem to forget the vast amount of secret discontent in their own ranks, which places them absolutely at the mercy of Parliament."

MONDAY,—July 29.

—A correspondent of the *Mitrodaya* gives a long account of one of the services held for the worship of "The One God" at the house of Dr. Atmaram Pandurang. He also describes a meeting held afterwards for the purpose of considering a set of rules which had been drawn up for the guidance of these Theists. They could not, it appears, come to an agreement on the subject of the renunciation of idolatry.

—*Bombay Gazette*: "The enterprising colonists of Australia have made a line of telegraph from Cape York the most northern point of their continent at the entrance to Torres Straits, along the eastern coast, via Brisbane and Sydney, to Melbourne on the southern Coast, and thence to Adelaide and King George's Sound on same south coast, whence, we believe, the line has been ultimately carried on to Perth, on the western shore of Australia. To lay down a cable from Perth to Galle, would be a work, comparatively speaking, of no great expense or difficulty, and midway in the ocean there is a small uninhabited island almost unknown save to mariners, which would afford a convenient break, if requisite."

—The same; Aden: "Colonel Merewether has just returned from Mussowah and brings accounts of the Abyssinian captives up to June. All communication between them and King Theodorus is cut off by the rebels, and affairs are becoming in consequence more favourable for the prisoners. Merewether expects to hear of Theodorus having killed himself by drink, for the affairs of his kingdom have become so unsettled that the sceptre seems passing away from his grasp, and he has sought the solace of the potation god to 'drown dull care!'"

—*Galignani's Messenger*; Teheran: "Religious susceptibilities are easily aroused in the East, and there are signs, I fear, of possible interruption, on that ground, of the good relations between Turkey and Persia. While the late Hairoullah Effendi was Ottoman Minister at this Court, everything went on smoothly, for he had conciliated the Shah, the Ministers, and those powerful ecclesiastical magnates, the Mudjtehids. But now that he has gone, it seems that a very strong feeling is gradually making itself felt in Persian circles about the treatment of the sect of Ali by Namyk Pasha, the imperious and impulsive governor-general of Bagdad. The resident Persians are numerous in the city of Bagdad and throughout the pashalic, and they charge the Pacha, with doing them systematic injustice in all their interests, material and spiritual, an accusation in which they are warmly supported by the Persian Scheik of Nedjiff. Namyk is a Sunnite of ultra-orthodox stamp, and the Scheik of Nedjiff—nominated by the Mudjtehids—is the guardian of the tomb of Ali, and the chief of the Sheite rite."

—*Mofussilite*: "Most of our readers will, perhaps, be glad to learn that we have, in Benares, one of the last of the Waterloo heroes. His name is Stevens. He was invalided at Liverpool, on the 25th March 1816, entered the East India Company's service on 19th January 1818, was pensioned in 1844, stands 6 feet 3 inches in his shoes, and is, at the present time, as straight as a poplar."

—49 inches of rain had fallen at Byculla up to Saturday last.

—A writer proposes a suspension bridge in place of the broken viaduct, Bhore Ghaut. We have often been surprised that suspension bridges were not more adopted in this country.

TUESDAY,—July 30.

—*Times of India*: "If the gentlemen of the educational department are to be of the same 'status' as the covenanted servants of Government—for that, we presume, is what their champion desires for them—they must be, like the rest, prepared to pass severe and special examinations, and make up their minds early in life to devote themselves to an Indian career. One qualification that would have to be possessed by these covenanted preceptors would be a thorough knowledge of the vernacular and classical languages of India: this would be an incalculable advantage of the new system. Of course those who are already in the department cannot do this; therefore it would appear that the Director, with a thoughtful regard for the permanent interests and efficiency of the educational service, desires to institute a new order of covenanted servants. There can be no absolute objection to our having covenanted professors and educational inspectors as we have already (and must have in still greater numbers) covenanted civil engineers; but the expediency and necessity of the new order will require to be made out."

—The *Englishman*: "A fresh insurrection has broken out in Oman, headed by Syud Toorkee, brother of the late Sultan. This chief has allied himself with the Naeem tribe, and has attacked the towns of Sohar and Burkah. It is supposed that the outbreak is connived at by the Wahabee Ameer of Riad.

—The *Times of India* hears that Pestonjee Furdoonjee, Shroff in the Poona Branch of the Bombay Bank, has furnished evidence on which 13 others, mostly Brahmins, have been arrested. Between 2 and 3 lacs has been extracted from the Bank.

—The *Poona Dnyanprakash* understands that at the fair recently held at Punderpoor there were about 82,600 souls collected. There was, however, no cholera this time. The want of a good supply of water, which last year was felt so much, was remedied this year by the excellent arrangements of the municipal committee, who had done everything in their power to keep a good supply of it out of the fees derived from the pilgrims, which amounted nearly to Rs. 45,000.

—The following is an analysis of the confession made by Mr. Broadhead, Secretary of the Shefield Union:

1. He hired Dennis Clark to blow up Hellewell for being brought into the trade contrary to rule. "We expected if he was admitted a member we should have him on the box, and it was to drive him from the trade he was blown up." Price either 3*l*. or 5*l*. 2. He caused the horse of Elisha Parker to be hamstrung. 3. He hired George Pearance to hire some one to shoot Parker. Price 20*l*. to 30*l*. 4. He hired some one (he thought Crookes, the murderer of Linley) to blow up the boilers of Frith and Son. Price 5*l*. 5. He hired Crookes to lame Hellewell. He explained laming to mean "wounding him in one of his limbs so as to prevent him working." Crookes watched him several nights with a gun, and was in the act of firing when another man got in the way. 6. He wrote a threatening letter to Messrs. Frith and Sons, of Shefield, saying, "If I but move my finger you are sent to eternity as sure as fate." 7. He paid Crookes for throwing a canister of gunpowder down the chimney of the house of Samuel Baxter. Baxter had held himself "aloof from the trade," and Broadhead thought he "ought to contribute." 8. He hired Crookes to try to blow up Joseh Wilson's house. Price perhaps 10*l*. 9. He employed Crookes to throw a can of powder down Poole's chimney. The object was to "alarm Linley, who was living with Poole" (his brother-in-law). Pool had done us no harm whatever." Price 5*l*. or 10*l*. 10. He employed Crookes to blow up Holdsworth, by putting powder in his cellar, for employing non-society men. Price 6*l*. 11 He employed Crookes to blow up Reaney's house for giving Fearnehough work. 12. He paid Crookes 15*l*. to blow up Fearnehough. 13 He embezzled 30*l*. to pay for shooting Parker. He wrote letters expressing his abhorrence of these acts, "and for that," he says, "I know I shall be held up to the execration of the whole world." Upon making this observation, we are told, "he commenced weeping."

—"A Bombay Pilot," in the *Bombay Gazette*: "Who ever 'not a few nautical men' may have been 'who have very serious doubts as to whether their schooners will be able to keep their station outside the Harbour in heavy weather,' I cannot surmise; one thing I can say of them, they were not Bombay Pilots. For these latter I can say without hesitation, they will guarantee to keep off the entrance to the Port in all weathers in the proposed schooners, *if only they are reasonably well paid for their work*."

Then, by all means, let them be stationed outside. This is more important even than new light houses. If the *Terzah* had been in charge of a pilot, she would not have been lost.

WEDNESDAY,—July 31.

—*Times of India*: "We have much pleasure in calling attention to the letter of Mr. A. J. Macdonald, urging that steps be immediately taken to convey to Mr Shuttleworth and gallant crew some fitting testimonial of the universal feeling of admiration called forth by their services in connection with the wrecks at Alibaugh this year as well as last."

—The following is part of the evidence of Hallam at the Trades' Union Enquiry: "How long do you think you followed Linley before he was shot—between the time you saw Mr. Broadhead and you shot Linley—how long do you think elapsed? I cannot tell exactly. Five or six weeks. And how often did you go, in the five or six weeks, after him for the purpose of finding an opportunity of shooting him? Nearly every night but Sunday night.

At length they found him in the back room of a public house in Scotland-street, and they could see into the room from the yard. It was at nine o'clock at night.

When you told Crookes he was there, what did Crookes do? He came and looked at him. Well? He refused to shoot then. Yes? (The witness was unable to speak for emotion, and appeared as if he would faint. Brandy-and water was given to him.) Mr. Overend (softly)—What did he do? Witness (in a husky whisper)—He would not shoot. There was no exit. What, no exit from the yard? Yes. Well, what did you do? I went through the yard and found a way out. Yes? He said there were too many people about? Yes? (A pause.) What did you say? (No answer, and witness appeared greatly agitated.) What did you say to him? (With an effort) I told him he must either do it or I would do him. (Sensation in court.) He said there was no chance. What did you say? I told him I would do it myself, and take the risk. Yes? He told me—(A choking in witness's throat prevented him from finishing the sentence.) What did he tell you? He said I must not attempt. I might miss him, and he would risk it. Well, when he said he would risk it, what did he do? (No answer, the witness evidently unable to answer.) What did he do when he said he would risk it? (In a faint whisper)—He shot him. (The witness was again almost overcome.)"

THURSDAY,—August 1.

—Galle, July 31st: News from China state that the Nienfei approached Chefoo so close on the 27th ultimo, that measures were taken to arm the Settlement. They were, however, repulsed by the Imperialists with great loss.

—The *Delhi Gazette*: "A few days ago a curious accident occurred in the Muttra district. A gentleman from Agra was out shooting, and, having shot a deer, hung the body up on a tree and rested his loaded gun against it. Soon after this a pariah dog came and tried to get at the deer, and

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in doing so knocked down the gun, which went off and shot a cooly lying close by through the chest and killed him on the spot."

—Mr. H. Stone. District Engineer. Punjaub Railway, was killed on an engine near Gazeeabad.

—*Times of India*: "The ship *Evening Star*, which left Bombay for Liverpool a few days since, had to put back before the pilot left her, in consequence of the crew refusing to proceed to sea. The men still refusing duty, recourse was had to a plan which must have proved as effectual as it must have been unpleasant. Application having been made to the Commodore of H. M.'s S. S. *Octavia*, a number of her crew were spared to take the *Eveniny Star* beyond port limits, the crew of the latter vessel meanwhile being put in irons, with the pleasant prospect of having neither food nor drink until they consented to work. Before leaving her the crew of the *Octavia* set just sufficient sail to keep her to her course, and which the captain and his officers would alone be able to work until such a time as the crew got the better of their obstinacy."

Why not tell us the reason why the men refused to proceed to sea?

—In the debate on the Irish Church, one Peer, though only one—the Duke of Argyll—avowed his preference for voluntaryism to endowments of religion in any form whatever, because no man can doubt that free churches "are the future of the world." Against the Broad-Church theories the Duke openly declared war. "There is one theory," he said, "prevalent in regard to Established Churches against which I shall individually protest—namely, that they are devices by which men, who absolutely disagree on the most fundamental principles of Christian dogma, are held together by considerations of pecuniary interest and legal obligation within one ecclesiastical organisation. If the time should arrive when the Church of England should be so interpreted generally, I think it would be infinitely better for the State, and also for the interests of Christian truth, that the connection between Church and State should be severed."

—Mr. Crawford, Municipal Commissioner, sold for Rs. 99,000 the Green Market. The *Gazette* says that he did so without authority, and that the price was greatly under its value.

—The Coroner held twenty inquests last month.

FRIDAY,—August 2.

—*Times of India*: "We were misinformed in stating in yesterday's issue that the crew of the *Evening Star* had been put in irons for the refusal of duty. They had simply been threatened with this punishment."

"We are informed that A. D. Sassoon, Esq., C.S.I., has purchased the premises now occupied by the High Court, from the trustees of Mr. Rustomjee Jamsetjee Jejeebhoy, for the sum Rs. 3,85,000. The Government holds a five years' lease of the property, at a monthly rental of Rs. 3,000. The property was sold to Mr. Rustomjee two years ago for seven lacs of rupees, and was subsequently mortgaged for Rs. 3,75,000."

—Deaths last week, 304.

—Capt. Johnson, driving on the road at Hurryhur was fired at by Booden Khan, a pensioned soldier who had lost money by a decision of that officer. The ball missed. The man was arrested.

—*Powla*: "A very singular accident occurred at Julgaum in Khandeish on Sunday week. Mr. Dowe, the railway inspector, was stepping out of a break van, as he must have thought upon the platform. The night was dark and the guard's lamp shewed the wall only of a well in a line with the platform. He stepped on this and went headlong against a cross beam some twenty feet down, breaking his skull. He was quite sober and in excellent spirits."

TELEGRAPHIC NEWS.

—*London 20th July.*—The Ball given at the India Office in honour of the Sultan was unparalleled in splendour. All the disposable Royal plate was displayed on the occasion. Twenty-five hundred guests were present.

The fete given by Miss Burdett Coutts in honour of the Belgian volunteers was splendid.

Advices from America state that Congress has passed a Bill enlarging the powers of district commanders, over the President's veto.

23rd.—In the House of Lords last night Earl Derby moved the second reading of the Reform Bill. Earl Grey, however, proposed an amendment condemning the Bill. The protracted debate will be resumed to-day.

The *The North German Gazette* denies the disquieting rumours concerning the relations between France and Prussia.

The Sultan of Turkey and the Belgian volunteers have left England.

25th.—The Sultan of Turkey has telegraphed his thanks to the Prince of Wales for the reception he met with in London.

An attack on Rome by the Garibaldians is apprehended.

The complete submission of Crete has been announced.

The French Chambers are closed.

The North Schleswig question is reviving. Denmark has refused the demands made upon her by Prussia, but is willing to negociate.

Russia has accepted the peace overtures made at Bokhara.

The Bank of England has reduced its rate of discount to 2 per cent.

26th.—The Commons have passed the Bill totally abolishing Church rates.

The Lords have rejected the Commons' tests abolishing Bill.

Latest advices from America state that Juarez had given up the Emperor Maximilian's body.

American filibustering expeditions are being organized against Juarez.

France has addressed a note to Prussia relative to North Scheswig.

Stock of Cotton 695,000. Fair Dhollera 8¼d.

29th.—The Italian Parliament have adopted the amended Church Property Bill, and have authorised the issue of four hundred millions of rentes.

The Sultan has arrived in Vienna.

The *Times* deprecates an expedition to Abyssinia unless there is a prospect of a favorable issue.

The *Moniteur* denies the alleged note sent by France to Prussia, and publishes an article demonstrating the groundlessness of warlike rumours.

Miscellany.

—New York has begun a Home for Little Wanderers' large enough for 7000.

—The receipts of the American Bible Society last year, were $ 834,094, being very little short of those of the British and Foreign Bible Society. The receipts of the American Tract Society were $ 544,151.

—The population of the United States last year was 34½ millions. Increase since 1860, three millions.

—Lead pipes lined with tin are being introduced in New York; bad effects having been found in some instances to result from the use of water drawn through leaden pipes.

—There was but one American locomotive exhibited at Paris this year, and it took the prize. A thing that attracted much notice was the shelter provided for those who work the engine. This seems to be too much neglected on the English locomotives. In this country especially, the engine-drivers need to be well protected from sun and rain.

—The American papers mention the death of Henry K. Jenkins, who was connected with a bank defalcation in 1865, brought about by the 'wiles of a pretty waiter girl.' He died in prison. The *N. Y. Times* says 'he spoke of his sufferings in the grim sardonic manner which he acquired by a constant perusal of Carlyle.' A poor preparation for death.

—The telegraph line connecting St. Petersburg with the mouth of the Amoor has been successfully completed.

—The population of London, 3,082,373, is equal to that of the twelve next largest cities in the United Kingdom, combined. Liverpool has 492,439; Glasgow, 440,979.

DOMESTIC OCCURRENCES.

BIRTHS.

Nurse—July 17th, at Grant Buildings, Colaba, the wife of Mr. J. H. Nurse, of a daughter.

Macpherson.—July 28th, at Victoria Road, Mazagon, the wife of Mr. D. Macpherson, of a daughter.

MARRIAGES.

Hunt—Potter—July 15th, at Christ's Church, Byculla, by the Rev. E. H. DuBois, John Hunt, Chief Clerk Judicial Commissioner's Office, Sind, to Felicia, second daughter of the late Mr. David Arthur Potter, of the Railway Department, Secretariate.

Osborn—Walcott—July 18th, at St. Paul's Church, Poona, by the Venerable Archdeacon Leigh Lye, William Osborn, Royal Engineers, to Elizabeth Betha Christiana, eldest daughter of John Minchen Walcott, Esq., and granddaughter of the Countess of Milan.

Crawford—Faithfull—July 16th, at Trinity Church Kurrachee, by the Revd. T. Stead, Richmond Irvine Crawford, Lieutenant, Bombay Stafford Corps, to Clara Anne, eldest daughter of Henry Faithfull Faithfull, Esq.

Roberts—Clough.—July 27th, at St. John's Church, Colaba, by the Revd. Ward Maule, Robert Roberts, to Mary Audin, eldest daughter of the late Francis Clough, Esq.—No cards.

DEATHS.

Day—July 6th, at Cornwallis Square, Calcutta, of cholera, Sorabji Sapurji Day, the infant son of the Rev. Mr. and Mrs. Lal Behari Day, aged 6 months and 28 days.

Macfarlan—June 13th, at Nassick, Frederick Hugh, aged 8 months, son of J. Macfarlan, Esq., C.S.

Hendee—July 4th, at Sea on board the Steamer *Yamuna*, Thomas William Hendee, Esq., Superintendant B. & B. S. S. Co,, aged 38, deeply and deservedly regretted.

Fern—July 17th, at Ahmedabad, Edmund William Fern, Principal Sudder Ameen, aged 56 years.

Basevi—July 18th, at Sholapore Edward Frederick, infant son of Captain C. E. Basevi, R. A., aged 3 months and 9 days.

Gibson.—July 23rd, at Asseerghur, Miss Gibson, daughter of the late Colonel James Gibson, Bombay Army, aged 61 years and 6 months, sincerely regretted by her friends.

Gleave—July 24th, at Chinchpoogly, the infant daughter of James, Gleave of the above place, aged 1 year and 7 days.

Sturt—July 24th, at Kirkee, Louisa Caroline, the beloved wife of Lieut. C. Sturt, Cadre 5th Regiment N. I., 21 years and 6 months.

Musgrave.—July 27th, at Poona, Egbert, the Infant son of S. A. Musgrave, Esq., Contractor, Parell, aged 14 months.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Supplies just received:	Rs.	As.
British Workman, bound, for 1865	0	12
do. do. do. do. 1866	0	12
Band of Hope Review do. do. 1865	0	8
do. do. do. do. 1866	0	8
Gospel Trumpet do.	0	6
British Messenger, do.	0	12
Kyle's Spiritual Songs. Series I. and II.	1	9
Curtis' Elements of English History	0	8
The Wide, Wide World, Old Helmet, Golden Ladder, Queechy, Melbourne House, all by the same author, each	2	0
The Chronicles of the Schönberg—Gotha Family	3	8
Diary of Kitty Trevilyan, Winifred Bertram, Draytons and Davenants, by the author of the above, each	3	8
Original Tables and Sketches, by Mrs. Prosser	1	2
My Box of Books	0	12
Illuminated Texts, in gold and colors; per packet,	0	9
Christian Chaplet, gift book, Morocco,	3	8
Christian Wreath, do. do-	3	8
British Quadrupeds, colored plates	1	12
Historical Sketch of India, by Trevor	1	4
The Prodigal Son by Dr. James Hamilton, with illustrations,	4	0
Tinling's Six Addresses	0	6
Tinling's Arrows for the Heart, Nos. 2 & 3, and Gospel Addresses, each *one anna.*		
Sea and Land, by Gosse	2	13
Winslow's Morning Thoughts, 2 vols.	2	8
do. Evening do. 2 vols.	3	0
Kyle's Tracts, per packet	0	8

Depository, Verge of the Esplanade.

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